NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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ANSWERS
TO
"213 *Questions* without *Answers*,"
By D. DeVinne,
WITH REJOINDERS,
By A. C. Thomas.

139. Can *sufficient provision* be made for the salvation of all men, if some men are never saved?

A. Certainly. A physician may have sufficient medicine to cure the sick man, but if he will not take it, nor follow his prescriptions he must die notwithstanding this sufficiency.

Rej. Any man who, when fully convinced that the medicine presented by the physician will restore him to perfect health, should obstinately refuse to receive it, would properly be deemed insane, and as such a fit subject for the strait-jacket. This latter resort would be one of the relative measures, constituting the *provision* for his recovery *sufficient* to accomplish the end. In this case, I grant, that physical force would have to be employed—for the disease would be physical—but in the case of a moral malady, viz. sin, *moral force*, the force of motive, should be used. And this *moral suasion* I consider a *constituent* part of a provision sufficient for the salvation of all mankind. The Almighty, in providing means for the accomplishment of this glorious end, clearly saw what was in man—he saw the obstacles that were in the way, and in making *sufficient provision*, must have had in view the removal of *every obstruction*.

When Jesus appeared to Saul, the object contemplated was, the conversion of this persecutor of the Church into a faithful minister of the Gospel. If the means adopted had failed of the accomplishment of the end designed, could we have said that *sufficient* means had been provided?

And here we should notice, that a provision sufficient to convert *one* man, may not be sufficient to convert another—in like manner as evidence sufficient to convince one mind of the truth of a proposition, may not be sufficient to convince another. It will be allowed that Saul's case was a difficult one—yet the means employed were successful. And I am not disposed to doubt that the same means would be equally effectual in any conceivable case.

140. Must not *sufficient provision* be *sufficient* to subdue the will of the creature?

A. Provision to subdue the will! Now be not offended, if I say this appears to me like consummate non-sense. To talk of subduing the will, you might as well talk of *freezing the fire*. The will cannot be forced or subdued in the way you intimate. God can annihilate it, whenever he pleases, but then it ceases to be will: He cannot force or subdue as is intimated for this plain reason, He cannot do an impossibility, *He cannot lie*, See on No. 39.

And now, dear reader, the denial of man's moral agency, the supposition that God is the *only* irresistible agent, or the belief in what is called, philosophical necessity, is *the real foundation* of every system of Universalism. On this supposition it may be defended, but on no other. And now this long controversy may be reduced to a very narrow compass; the belief or denial of moral liberty. Is man a moral agent? Does God exercise a moral government over this world? If man is such a being, he *may* abuse his agency and render himself miserable, and if he can do it in one instance, he may in ten or ten millions, or to *all eternity*. Admit this moral liberty in man, and we may defy the Universalist to disprove eternal punishment.

If I mistake not, this is the doctrine which divides between truth and error. All error, though numerous and discordant as the tongues of Babel, or the locusts of the Nile, appear to unite in the belief of necessity, decrees or fatality. Homer's gods were subject to Fate. Plato and the Pharisees, believed that God, fortune and opportunity, governed the affairs of men. The Mahomedans rushed into the thickest danger, supposing all things to be decreed, and if they were to live, they would live; and if to die, they could not avoid it; Voltaire at head of all the modern fatalist or necessitarians, says "If one could alter the destiny of a fly, he should be more powerful than God Himself, and the Universalist, placing his system on the same foundation, and in despite of man's moral liberty, says "That God will make all men holy and happy," and intimates that "sufficient provision will be made to subdue the will." Now the Bible in its obvious and unsophisticated meaning, is the only book which opposes these dogmas, which justifies the ways of God to man, and lays the blame of all sin and misery on man's abuse of his moral liberty.

Rej. Paul declares explicitly that Christ "is able to SUBDUE *all things* to himself," Phil. iii, 21; and that "when *all things* shall be SUBDUED unto him, then shall the Son also himself be SUBJECT [*subdued*] unto him that put all things under him, that God may be all in all," 1 Cor. xv, 28. Little did the venerable Apostle imagine, that any professor of christianity in the nineteenth century, would pronounce this testimony "*consummate nonsense!*"

I desire to repeat what I have several times remarked in the course of these Rejoinders, that *I consider man a moral agent;* and that in the Divine moral government, motives, and only motives, are used. Physical force is out of the question; and I shall deem that man guilty of consummate wickedness, who, with this express statement before him, continues to rank Universalism with the creeds of heathenism.

I affirm, on the authority of the Bible, that Christ will SUBDUE *all things* to himself. I do not mean a *physical* subjection, but a *moral*—for Christ is a moral governor. God gave him power over all flesh, that he might not only *offer*, but GIVE, eternal life to as many as the Father had given him. The Father gave him *sufficient power*, and provided *sufficient means* for the reconciliation of all things; and I, for one, am not slow of heart to believe that the *will* of each child of humanity will be effectually conformed to the *will* of heaven, that "every knee shall *willingly* bow, and every tongue *willingly* confess, that Jesus Christ is Lord to the glory of God the Father," Phil. ii, 10, 11.

141. Is there *any other way* to determine the *sufficiency* of the *means* employed than by the accomplishment of the *end* designed?

A. Yes; there were at one time sufficient means within the reach of every inmate of the State prison to have made him comfortable and happy. But the means did not accomplish the end; and why did they not? Was it not because they refused to use these means, or spurned them from them? If you say that the *end*, or thing accomplished, is always in proportion to the means employed or *power* to accomplish it, you materialize the human soul by making it subject to the same laws as dead matter, and consequently lay the blame of all the sin and misery in this world on the Most High. For matter of fact tells us, that our world abounds with sin, wretchedness and misery; but if your doctrine be true, man is not at all the occasion of it, but God, who has *not made* sufficient provision to prevent it. To what blasphemous conclusions, would your doctrine drive us!

Rej. In the two preceding Rejoinders will be found many remarks applicable to the foregoing Answer. In addition thereto, and particularly in reference to the illustration of the prison and prisoners, I observe, that man must be viewed as he is, and not as what he has been, or what he might have been under different circumstances. If a Philanthropic Society was formed, for the purpose of converting all the prisoners in our penitentiaries into honest men, would we be justified in affirming that the means by them employed were sufficient to effect the object contemplated, if that object should fail of its accomplishment? This question views those prisoners not as *physical*, but as *moral agents*, to be operated upon only by motives, and by the power of moral suasion.

I am not personally acquainted with the respondent, but I am impelled by a sense of justice to the Gospel, to state my conviction, that he is either grossly ignorant of the views of Universalists, or has wickedly misrepresented them. I cannot charge him with the latter—consequently I must accept the former alternative. If he supposes that we base our hopes of Universal *Salvation* in an expectation or desire that God will ever apply physical force to man as a moral agent, he "walketh in darkness and knoweth not whither he goeth." We have *never* allowed, but have always denied, that the mind is subject to the same laws as dead matter—nor do we conceive that such conclusion is consequent of our faith. We find it written, "Thy people shall be willing in the day of thy power," Ps. cx, 3, but we apprehend that the power spoken of is the power of his redeeming grace, and the willingness signified, a conformity in feeling and understanding to the purposes and pleasure of the Lord our God.

It is true, that sin and wickedness abound in our world—but these things, in the Divine economy, are temporary. They are designed for some valuable end, though for an end equally valuable, the object is not visible in all its bearings and relations. He whose kingdom ruleth over all, bringeth light out of darkness, order out of confusion, and good out of evil. In his own time, the "creature *shall be delivered* from the bondage of corruption into the glorious liberty of the children of God," Rom. viii.

142 Does not the law of God require all men to love Him supremely and their neighbors as themselves?

A. Yes, this is the Universal law of the Creator, equally binding on all in heaven, earth and hell.

Rej. God never gave a law which it is impossible for man to obey. He who, by *any* combination of circumstances, should be doomed to interminable wo, *could not* love God, even though the terrors of a million hells were presented to his mind as the penalty of disobedience.

143. Is it true, that "not one jot or tittle of this law shall pass till all be fulfilled?" Matt v, 18.

A. The scripture in the question is not quoted correctly. Was it a mistake? The text does not say *this* law, making it apply to the loving of God and our neighbor; but *the* law, referring to the ceremonial law, every jot and tittle of which was fulfilled by the death and suffering of the Savior. How hopeless and des-

titute of scriptural proof, must that system be which resorts to such attempts for support. You insinuate that God *will make* all keep this law, that is, love Him supremely; but *does* He? Look at the world. Can you believe that all men love God?

Rej. It is true, that the word "this" is not in the text referred to in the question—but that the law which commands us to love God and our neighbor was intended by our Savior, I shall presently make appear. The respondent, in rebuking me, has fallen into the condemnation of those who would "make a man an offender for a word," Isa. xxix, 21. He takes upon himself the responsibility of affirming that "the ceremonial law" was referred to in the text quoted in the question! I consider his rebuke, (when viewed in the connexion in which it stands) a specimen of the charity of a bigot, not to say an evidence of hypocritical righteousness. This holy cant is especially disgusting, when it proceeds from a man who possesses a character for candor and good feeling.

Jesus expressly declared that he came not to destroy *the law* and the prophets, but to fulfil, Matt. v, 17. He exhorted his disciples to do unto others as they would have others do unto them, with the assurance that "this is *the law* and the prophets," Matt. vii, 12. In stating the requirement to love God and our neighbor, he certified his disciples, that "on these two commandments hang *all the law* and the prophets," Matt. xxii, 30. It is written, "Love is the fulfilling of *the law*," Rom. xiii, 10. And again, "For *all the law* is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." From these quotations we learn that love to God and man is the spirit, the very essence of *the whole law*, one jot or title of which shall in no wise pass till all be fulfilled. On these grounds, the Question was predicated—and of the weight of the inferential argument our readers must judge.

The question of the respondent, viz. whether all men *now* love God, is not to the purpose. Whether they *ever shall* thus love him, in obedience to that law which love only can fulfil, is the subject of inquiry.

144. Does not justice require of us the fulfillment of the law of God?

A. Yes.

145. Will not justice be eternally violated if the law of God be not universally fulfilled?

A. Yes.

146. Can *they* fulfill the law of love who are rendered eternally miserable?

A. No—not after they have become miserable, for in that state they cannot love God; but observe, it was by their own sin that they fell into that state: their own voluntary and persevering rebellion incapacitated them for it.

Rej. I am shocked beyond measure by the revolting conclusions consequent of the creeds of men. According to the rospondent's reasoning, cruelty, hardness of heart, and absolute iniquity, are attributed to "the Father of Mercies." In the first place, God creates beings of want and desire, surrounds them with tempting influences, gives them a law with the penalty of endless misery attached, beholds them going from one depth of depravity to another, dooms them to irretrievable wretchedness; and then, in this condition, requires them to do what he knows is an utter impossibility A viler and more abhorrent character than this, cannot be ascribed to the Devil!

What if men should, by their own sin, become incapacitated to obey the law of God—would this justify Deity in requiring them to do what it is utterly impossible for them to perform?

Let us illustrate this subject. A father has a dear child. He sends this child on an errand to a neighbor's house, directing him to take a certain road. The child, being led aside by the prospect of a better pathway, falls over a precipice, breaks both his legs, and becomes totally blind. The father walks to the verge of the precipice, looks down upon the child, and orders him to proceed on his journey. The child replies, "I cannot see the way; and besides, both my legs are broken." "I know you cannot go," says the Father, "but still I command you to go. It was your own fault that you fell over this precipice; and my command still is, you must stand upon your feet, and go the journey I bade you. If you do not, (and I know you *cannot* obey me,) you may become the prey of wolves for aught I care."

Now who is there that does not perceive the cruelty, hardness of heart, and iniquity of such a demon in human form? And I consider it little less than defamation of the sacred character of God, to alledge that he is governed by similar principles.

147. Can justice require the obedience of the sinner, and at the same time require his eternal disobedience?

A. Justice requires no disobedience. The state of the case is this: Justice required obedience; the creature, at first, was amply able to render it, but *would not;* and by a long course of sin, finally lost even the power to do it. Yet the just law of God, being infinite in its demands, required his obedience as much as ever. Suppose you lend your neighbor one thousand dollars for a day, and instead of making a proper use of it, he should gamble it all away that night, would his inability, under these circumstances, clear him in the law or equity from the the debt? So the lost in perdition cannot love the Lord; for like the gambler they here sinned the power to do so away, yet justice will forever require them to do it.

Rej. A plain syllogism will make it evident, that, according to the respondent's views, the justice of God requires the eternal disobedience of the sinner. Thus: He who is rendered eternally miserable, must be eternally disobedient:—Justice requires the eternal misery of the sinner; therefore, Justice requires eternal disobedience to the law of God. For the law of God requires that all men should love him, which they could do if rendered eternally wretched. Consequently, Justice must require the obedience of all, and at the same time demand the eternal disobedience of a part!

The illustration of a thousand dollars has been several times introduced by the respondent. It is plain, that if you were so foolish and wicked as to lend a man that sum of money, *knowing* or even *suspecting* that he would gamble it all away, or use it in any way to his injury, you could not complain of his subsequent inability to discharge the debt. Nevertheless, if you were governed by the feelings and principles the respondent ascribes to Deity, you would tear the poor man from the embraces of his wife and children—you would load him with chains—you would lock him up in a loathsome dungeon—you would exclude him from the wholesome air and glorious sun-light—you would feed him with bread and water—you would stand at the door of the dungeon, and continually say, Pay me what you owe me!—☞ And in so doing, you would imitate the character you ascribe to the Almighty!

Original.

"THE GREAT SALVATION."

An article under this head appears in a late No. of the N. Y. "Christian Intelligencer," signed "Soldier," a very appropriate name we should judge, from the martial spirit it breathes, and the valiant assumptions which it contains.

The writer commences by declaring the vastness of the work that must be performed to convert a soul, and predicates the stupendous magnitude of this work on the assumed fact that man is "totally depraved." He says, "All the angels in heaven and all the men on earth collectively could not effect the salvation of a single soul.—If we we look at human nature we find all the faculties of the soul deranged. The affections are irregular, roving and running mad, averse to all that is good, and bent upon every thing that is evil." Since then human nature is so totally depraved as to partake largely of the nature of the Beast and the Devil; is it not a great and mighty work to change that nature? Is it not a great and mighty work to dethrone the Devil in the heart, and seat Christ there ruling and reigning triumphant?"

This is indeed a gloomy picture of "human nature." I am at a loss to determine what a "Soldier" would have us to understand by the "Beast," but surely a worse character could not be ascribed to mankind than that they are "totally depraved and partake largely of the nature of the Devil." This writer tells us that he is a "plain Dutchman and that he loves to deal in plain language." I will propound some "plain" questions, which I wish to have plainly answered without any quibbling or prevarication. Do not facts, stubborn facts, refute the above assertions respecting "total depravity?" Are there not many fathers, mothers and children upon whom this mighty, supernal work of conversion has *not* been performed? Are there not some within the very camp of a "Soldier," that are not embraced in "God's eternal and unchangeable decrees and the well ordered and sure covenant?" Are these fathers, &c. in such a condition that "they cannot please God in any thing they say, much less in any thing they do?" Are "their affections roving, running *mad*, averse to all that is good and bent upon every thing that is evil?" An affirmative answer would be a libel on human nature.

Was the Apostle Paul in this deplorable conditon before his conversion? If he was averse to all that is good &c. if the "Beast and the Devil" sat enthroned in his heart, how could he have said "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth," Acts xxvi, 9. He thought that he was doing right, and serving the God of his fathers, but how could this be if he was "*totally depraved*," and "bent upon every thing that is evil." Balaam who is said to have "loved the ways of unrighteousness" declared "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." Num. xxii, 19. Could Balaam have made such a declaration as this if he had been "*totally* depraved." Of Ishmael, who this "plain Dutchman" says "has gone to hell," it was said "And as for Ishmael I have heard thee, behold I (the Lord) have blessed him," Gen. xvii, 20. We would admonish this veteran "Soldier" not to curse whom God hath not cursed, and we call upon him to *prove* that Ishmael was doomed to eternal torments for being "averse to all that is good," or for any thing else. A "Soldier" perhaps is a father. While the smiling cherubs of his love fly to his paternal arms "the envied kiss to share," does he really think that he is fondling a viper in his bosom, that the "faculties" of his children "are all deranged," and that their affections are "roving and running mad?" Do they "partake largely of the nature of the Beast and the Devil?" His very citadel, his home, may be surrounded by trusty friends on whom "the eternal decrees of God," (of which he speaks,) have set the irrevocable seal of reprobation. Does he sincerely think that these individuals are totally depraved, and influenced entirely by the hellish malice of the great "Beast and the Devil?" It is not so.—The veriest savage of the wilderness, whose hands are reeking with blood, whose idol altars are smoking with the burning sacrifice immolated to his enraged Divinity, will leap into the flood or the flame to save his perishing child. This he would *not* do, if human nature be as bad as a "Soldier" would have us believe.

"Again, (says this writer,) in my plain way I would tell the unconverted sinner that he cannot possibly do a good work. He cannot move one step Zionward, for how shall a dead carcass rise and walk, or work the works of God? Here then we see a dead carcass: a putrid, stinking carcass; for what under the canopy of heaven can possibly *stink* in God's account worse than an unconverted sinner?" Yet strange to tell, dear reader, this language is found in the Christian Intelligencer, a religious paper, the Editors of which are so punctilious that they would not publish a few "plain" questions, for fear of "moral pollution."

Now is it not charging Jehovah with imposing an unreasonable requirement upon his creatures, to say that they are wholly incapable of obeying Him. He commands us to love and serve Him; but how can a dead carcass do this? How

can a "putrid stinking carcass" repent? Yet all men every where are commanded thus to do. And why should this depraved mass of putrefaction be commanded to "choose you this day whom ye will serve," and to "come unto me all ye that labor and are heavy laden," if it "cannot *possibly* do a good work, nor move one step Zionward?" Will this passive helpless "sinner" be *guilty* for neglecting to perform what it was impossible for him to do? And must this loathsome, abhorrent thing be sent to an "eternal hell," for a lack of that faith and repentance which "all the angels of heaven and all men collectively" could not bestow?

I may be told that this "totally depraved" being must ask of the Great Physician the remedy which he needs; he must seek and pray for that Divine grace that is to raise him from "the horrible pit and the miry clay." But this is like one's saying to an individual who is totally unable to rise or walk, if you will take *one* step towards me I will assist you and heal your malady, otherwise you shall linger in everlasting pain and bondage. If the frontiers of this "Soldier" were invaded by a mercenary and bloody foe, if the shrieks of despair and death were sounding in his ears, and "the voice of his brother's blood was crying to him from the ground," what would be his duty as a faithful soldier and patriot? Would he content himself with saying that these defenceless people are no better than putrid carcases, they cannot *move a step* towards my castle, but as many of them as will come *half way* to my walls of safety and defence shall be protected by my arms? Such conduct would indeed "partake largely of the nature of the Beast."

The truth is, man is an accountable being, capable of performing good or bad actions; he is not *totally depraved*, for then he would cease to be such. He is a subject of punishment for his misdoings; this he would not be, were he a "stinking carcass," of moral corruption; in other words, were he entirely destitute of all ability to do good. To use the "plain language" of this honest "Dutchman," the "unconverted sinner does not stink" in the sight of God; for "God commendeth his love, (not his dis-gust,) toward us, in that while we were yet *sinners*, Christ died for us." Rom. v, 8.

B. B. H.

EXCHANGE NO ROBBERY.

Almost every Limitarian periodical contains, almost weekly, some account of a revival of religion, in which Universalists are said to have been converted to Partialism; and, indeed, a report of one of these excitements is generally considered quite deficient unless it gives an account of one or more such conversions. Although such reports are, in general, without any foundation in reality, yet it is true that those professing, or, rather, supporting Universalism, and attending our meetings, sometimes fall victims to these excitements.

It is equally true, that many of the most pious and respectable members of Partialist churches —those in full fellowship and good standing— are constantly coming over to the embrace of Universalism.

Here, then, is an exchange; and the only difference in the transfer is this: those who go out from *us* are not of us; they are only ostensible Universalists, who support and attend our meetings, not because they love our doctrine, but because they hates its opposite. The doctrine of God's unbounded benevolence has never reached their understanding, much less the heart, and, consequently has no tendency to correct the wrong passions, sanctify the affections, or to produce love to God and love to man They are Universalists only from motives of opposition, and build not their house upon the rock of the Scriptures, but on the sand of their own party feelings; and it is no wonder, when the winds of fanaticism blow, that their house should fall. "Fearfullness has surprised the hypocrites." These individuals disgrace our cause—prevented many honest and pious Christians from espousing it, and drove their own families into Partialism and bigotry, by their disrespect for the faith of Christianity, and disregard for its practice. The Partialists may take them; they are welcome to the whole of them; they can make them no worse, and may possibly improve or rather restrain them; and if a tiger is not tamed, it is best he should be fettered.

On the other hands, the converts from Partialism to our faith, are generally the most devotional of their members: those they most cherish and esteem; and are led to embrace the doctrine of impartial grace from their refined moral feelings, expanded benevolence, and deep reading of the Scriptures. Such prove a blessing to our cause, and enlarge their own enjoyments. We are willing to continue these exchanges until all the subjects on both sides, shall have been transferred; for we are gainers by the bargain, both in the acquisition of those we receive, and in getting rid of those who leave us. *Exchange is no robbery.—Magazine and Advocate.*

[From the Magazine and Advocate.]

Minutes of the proceedings of the N. Y. State Convention of Universalists, for 1834.

1. Met in Utica, according to adjournment, May 28, 1834, and were called to order by the Standing Clerk, Br. D. Skinner.

2. United in prayer with Br. J. Chase.

3 Appointed Brs. O. Ackley, Moderator; *J. Chase*, Clerk, and *K. Townsend*, Assistant Clerk.

4. Received and accepted the report of the committee of General correspondence, that no causes of complaint had been presented to them during the past year.

5. Appointed Brs. J. Potter, C. F. Le Fevre, and O. Ackley to act as said committee for the ensuing year.

6. Appointed Brs. Morse, Van Schaack and Williamson a committee on fellowship and ordination.

7. Appointed Brs. Grosh, Morse, and Skinner a committee of arrangements on public services.

8. Heard and approved the Constitution reported by the committee appointed at our last session, to meet the delegates from other Conventions at Strafford, Vt., in September last, to deliberate on the subject of forming a United States' Convention of Universalists.

9. *Resolved*, That the following persons be a delegation to represent this Convention in the United States' Convention at Albany, in September next.

Delegates.—*Ministers*—Dolphus Skinner, T. J. Sawyer, I. D. Williamson and Pitt Morse.

Substitutes.—S. R. Smith, C. F. Le Fevre, T. J. Whitcomb and G. W. Montgomery.

Delegates.—*Laymen*—C. Harsen, New-York city; S. Van Schaack, Albany; E. S. Barnum, Utica; Levi Wood, Middlefield; Josiah Barber, Auburn; and Harlow Munson, East Bloomfield.

Substitutes.—James Hall, New-York city; E. Murdock, Albany; Joseph Stebbins, Clinton; S. Doubleday, Jr., Cooperstown; Ira Curtis, Auburn; and Sanford Beach, East Bloomfield.

10. The committee on fellowship and ordination reported in favor of Lewis C. Brown, Edward M. Woolley, William E. Manley, Charles Woodhouse, and Jacob Whitney, for letters of fellowship; and of Levi C. Marvin, Jacob Whitney, and William Andrews for ordination. Accepted.

11. Brs. Morse, Williamson and Van Schaack, a committee appointed on certain resolutions offered by a lay Delegate, reported the same in form following:—

Whereas, It is deemed important that every society of our order in this state should be supplied with the preached word, and that the good tidings of a world's salvation should be carried, as far as practicable, to those waste places where no regular societies are formed—Therefore,

Resolved, That this convention suggest to the several Associations within its bounds, the propriety of recommending to the various societies within their limits, the adoption of some efficient measures for the spread of the Gospel by the collection of a fund by quarterly contribution, to be placed in the hands of a committee chosen in each society, and expended for the support of the preached word, as the society may direct.

12. Accepted said report.

13. Appointed Br. Dolphus Skinner to preach the occasional sermon at our next meeting; and Br. S. R. Smith, substitute.

14. *Voted*, That Br. Skinner prepare and publish the Minutes, and accompany them with a Circular Letter.

15. Adjourned at the conclusion of the Thursday afternoon services, to meet again in Cooperstown, Otsego county, on the last Wednesday and following Thursday in May, 1835.

O. Ackley, *Moderator.*

J. Chase, Jr., K. Townsend, } *Clerks.*

Sermons were delived by Brs. P. Morse, K. Townsend, N. Doolittle, and G. W. Montgomery.

Ordaining Services—Prayer by Br. R. O. Williams, Sermon by Br. I. D. Williamson, 2 Tim. ii, 14. Ordaining Prayer, Br. J. Chase, Delivery of the Scriptures and charge, Br. P. Morse, Right hand of fellowship, Br. J. Potter, concluding Prayer and Benediction, Br. O. Ackley.

Clerical Delegates present.

A. B. Grosh, Utica; Pitt Morse, Watertown; W. Bullard, Hartwick; J. Potter, Cooperstown; R. O. Williams, (late of) Amsterdam; I. D. Williamson, Albany; J. Chase, Mottville; G. W. Montgomery, Auburn; O. Ackley, Seneca; N. Doolittle, Lisle.

Other Ministering Brethren present.

F. Langworthy, Gouverneur; C. S. Brown, Oxford, J. Britton, Middleville; W. E. Manley, Fredonia; L. C. Brown, Bridgwater; W. Andrews, Perry; P. P. Fowler, Clinton; D. R. Biddlecom, Springwater; T. C. Eaton, Wolcott; E. M. Woolley, Hamilton; W. Queal, Mottville; O. Roberts, Cedarville; J. Bushnell, Fort Plain; L. C. Marvin, Swan's Corners; K. Townsend, Gaines; G. Sanderson, Cortland; W. Underwood, D. Skinner, J. Whitney, Utica.

Lay Delegates present.

Elisha Swift, Sullivan; C. Harsen, New-York; S. Van Schaack, Albany; Hon. N. Merriam, Leyden; William Graves, Russia; Hon. Rudolph Devendorf, Hastings; —— Cook, Pennfield.

The Circular letter is by D. Skinner, of the the Utica Magazine, for which we have not room this week.

ANOTHER OUTRAGE.

Br. T. B. Thayer, in the last Boston Trumpet details another instance in which a self-styled orthodox clergyman of Lowell, Mass. by the name of Twining, intruded himself upon an afflicted family, and endeavored to alarm and terrify, and poison the last moments of a poor, weak, dying female. Br. T. addressed him a note on the subject, but he declined all satisfaction. Br. Thayer very justly observes, "Oh if there be in this world of ours, one thing more than all others miserably despicable, it is such conduct as this." P.

ORIGINAL ESSAY.—No. IV.

Read before the Philadelphia "Young Men's Universalist Institute."

"God is Love."

How much in opposition to the above declaration are the preachings of the popular clergy of the present day. Instead of portraying in true and beautiful colors the lovely nature of the Almighty, they paint him in the character of a merciless fiend—they represent him to exceed in cruelty the utmost limits of the comprehension of man. And why do they thus abuse the character of their Creator? Is it with a view of making their fellow beings happier? No. Well do they know it can have no such effect. Is it because they are ignorant of his real character? No. For it is impossible for any rational creature, who has ever looked for a moment upon the smiling face of nature, to be ignorant of the fact, that "God is Love."

Every thing that meets the view of man, proclaims in a voice of gladness, the joyful tidings of the unbounded goodness of the great and glorious Father of the universe. The little birds are daily singing it from the tree tops, and every flower of the field speaks in glowing terms the never dying love of God.

There is nothing in existence which denies this sacred truth, but the believer in the horrible and degrading sentiment of interminable misery. He would have us believe that our Heavenly Father is a king ofterrors—an unrelenting demon. He would have us believe that this earth, with all its beauties and innumerable blessings, was brought into existence for the purpose of tempting man into a snare, from which not even the mercy and illimitable love of the Creator will be exerted to preserve him. He would have us believe that for a deviation from the paths of rectitude, the tender wife will be torn from the bosom of an adoring husband—the child snatched from its mother's arm, and condemned to the never dying flames of an eternal hell—and is even so void of the sweet and heart-pleasing principles of humanity, as to contend, that the justice of God requires the sacrifice.

Let us look for a moment upon the husband, in possession of an amiable and affectionate wife, who appears to him perfection's self—who when his daily toil is done, is ever ready with smiles of joy to welcome him to his blessed abode of peace and rest—whose every thought, word, and act, are guided only by a fervent desire to render his existence happy. Suppose, also, he has a child, a pretty, playful boy—who has become so familiar with his father's fondness, that when the anxious mother points out his approach towards home, his eyes are seen beaming with the delight of innocence and his little arms are immediately stretched forth to receive the usual caresses of affection. With these blessings, the husband is soft gliding down the smooth stream of life, without one corroding thought to disturb the serenity of his contented mind; and a language easily understood is hourly whispering to his heart, the consoling truth, that "God is Love."

Let us now bear him in imagination, to the Partialist's place of torments—where mankind are to receive the consequence of offences committed in this mortal and transitory state of being. We place him upon its awful precipice; and oh! what horrors open upon his senses! His wife and child are suddenly torn from him; and he sees them plunging rapidly down the dread abyss below! The flames of hell are fast ascending to meet them! Horrid groans, mingled with shrieks of despair, burst upon his astounded ears! 'Tis his wife—her screams pierce his heart! she cries, "my husband, save oh! save me!" Swift as lightning he would fly to her rescue, but a powerful arm withholds him! Hark! a heavy sound comes from above! 'Tis the Partialist's God exclaiming, "Stay, thou art one of the chosen of the Lord,—turn, and paradise is before you—enter into its gates, and enjoy all the rich pleasures that heaven can afford." "Away, foul fiend away! Let go your hold, that I may save all that is dear to my soul, or perish in the attempt! Why rend in twain my already bursting heart with vain and idle promises of pleasure? Why take from me the most substantial happiness 'tis in thy power to bestow? Have I been mocked so long with these sweet dreams of felicity, only to awake to horror, disappointment, and despair? Give me the darkest dungeon in the impenetrable gulf, beneath me—the greatest and most horrible torments thy unlimited ingenuity can inflict, with my beloved ones for my companions, rather than the most delightful bowers of your boasted paradise without them."

Reader, can that Being who brought into existence this world, with the many invaluable blessings it contains,—who maketh the rain to fall upon the unjust as well as upon the just; who is all powerful, all wise, all just, and whose tender mercies are over all his works—who created every thing for the benefit of man alone; can he, I say, be the vindictive and revengeful being the partialist represents him? Can he doom any portion of his own children, (and all mankind are his children,) to the dark and dreary abode of an eternal hell; where nothing but indescribable torments are to be found—where the poor unfortunate sinner of a day, is to suffer through the never-ending ages of eternity? Where shall we find an answer to our queries? In the holy volume of divine inspiration—in the gospel of our blessed Lord and Savior, Jesus Christ? We open its pages, and find it thus written—"GOD IS LOVE."—Praise be to Him in the highest!! J. H G.

Original.

TEMPERANCE.

I have just perused the article in No. 26, of the Messenger, entitled "A Vindication." Not having seen the extract referred to, in that article, I cannot judge of the grounds of complaint, which the writer assumes. I however think, there is more of indignation expressed, than the offence calls for; and I do know, (for I have in a few instances been witness of the fact,) that mothers and nurses not unfrequently give ardent spirits to their children as medicine, *without* the advice of a physician; not meaning to excite a relish for the potations, oh no; but to allay a cough, or relieve hoarseness, warm toddy is given even when there are evident symptoms of fever existing. Such a course is equally dangerous in a physical as in a moral point o view; and should the disease, which probably would have yielded to gentle medicine, assume a frightful form of inflammation, not the slightest suspicion is attached to the injudicious application of the liquid fire, administered to an already excited system.

How far physicians are to blame for having prescribed alcoholic mixtures, the effects of which have been to induce confirmed intemperance, let them answer to their consciences, and their God. But it is well known that at the present time they are laboring by writings and by precept to prove the use of ardent spirits as always inefficient and highly dangerous, in *any* form, and in *any* disease.

The writer appears incredulous of the fact, that infants of a few months old should imbibe a love for ardent spirits by receiving it occasionally as medicine. In answer to this, I shall quote from a late work of one of our most distinguished medical men, whose knowledge of human nature, and extensive researches in all that can affect mankind either physically or morally, entitles his opinions to great weight. He says, "The moral influence the nurse may have upon the child every body is aware of; the parent may attribute to her, almost whatever the child may become in after life. On this account the moral habits of the nurse are almost paramount to her capacities in other respects. The hero and the poltroon; the liar and the man of truth; the timid and the daring; the superstitious and the rational; the modest and the presuming; the amiable and the froward; the humble and the arrogant; the passive and the active; all have received the first impulse of character from the nursery." A case is related of a little girl who had an irresistible desire to drink brandy, which she had contracted by drawing nourishment from her nurse who was an habitual tippler. If this be so, more faith may be given to the story of Nero, and his nurse, than is commonly bestowed upon it.

If these things be true, and they are too palpable to be denied, is it not incumbent on us, as wives, sisters and friends, to make use of every means for crushing the Hydra-headed monster, who is making such frightful ravages, and to advocate the cause of temperance even "to the putting their names on temperance papers;" if by this means they can prevail on those with whom they are connected by ties of nature or affection, to follow and exult in the example?

The influence females have in society is incalculably great; and unless their power is used to lead man to all that is lovely and good in nature, it is an abuse, of which they themselves must suffer the consequences. And again, if it be expedient for those of the other sex to attach themselves to societies for the suppression of intemperance, where, I would ask, is the "*wisdom*" in the untimely fastidiousness that would prevent females from joining in so good and praise-worthy a cause? We do not hesitate, or consider it imprudent, to form associations for benevolent or charitable purposes; and where, may I inquire, are the true ends of benevolence more certainly attained, than in banishing vice, and its attendants, ruin and poverty, and consequently prevent the accumulation of charitable objects. This is a "consummation devoutly to be wished." And it is not by merely decrying the evils of intemperance that the enemy is to be subdued. It behoves every one to be up and doing, and it is a matter of great regret that Universalists, as a body, have not been more active in forming societies for the suppression of this vice. We know that hundreds have been reclaimed, and tens of hundreds restrained from the vice of intemperance, through the medium of these societies; and what excuse can we have as christians, for our tardiness in not encouraging and promoting the temperance reform. Brethren, think of these things, and let it be no longer a reproach, that we are behind the orthodox world in this good and humane undertaking.

S. A. D.

Mandarin, May 13.

BEING CONSCIENTOUS.

A respectable attorney residing at Lowell was returning from the Rev. Mr. Twining's Meeting after services, was accosted by a maiden lady, with "how did you like the sermon, Mr, B——." Mr. B. replied, "So, so—does very well for a revival time." "Mr. B. I wish you would be a little more "conscientious;" you speak too lightly. Now I want you should promise me that you will act 'conscientiously' for two weeks." Mr. B. consented to her request. Two weeks having expired, when the lady thus addressed him. "I have not seen you at meeting since your promise. I did not think you would so soon break your word."—"Why," said he, "you enjoined *conscientiousness* upon me, and how could I go to meeting and hear preaching in which I did not believe? The first *conscientious* act was to take a seat in another church."—*Boston Trumpet.*

MESSENGER & UNIVERSALIST.

SATURDAY, JUNE 21, 1834.

☞ The "*Young Men's Universalist Institute*" meet every Thursday evening at 8 o'clock, in a hall situated at the N. E. corner of the first alley in 8th street, below Walnut, Philadelphia. Entrance from the alley.

VOL. 1st OF THE MESSENGER.

We had, as we have before intimated to the reader, a surplus quantity of the *first* volume of the Messenger. As our list was considerably increased on the *Second* Volume, there are doubtless many of the subscribers to that, who have not yet availed themselves of the 1st vol. and who may be inclined to have the work entire. As an inducement to those who have not got it, to supply themselves, we have been selling them *low*—$1,62 cts. *bound*, or $1, 25 in *sheets*. Those in sheets can be sent to any part of the country by mail, for the same postage as in regular order of publishing. Where there may be a number in a neighborhood, by joining together and forwarding us $5, current money, free of expense, we will furnish *five* copies, and so in proportion upwards. We are in induced to put them thus low, because we believe they will do more good in circulation, than they will in lying on our shelves; and because, (which is not the least reason by any means,) *we want money*—we very much need the amount they have cost us. This last reason we hope will be all-sufficient of itself.

By the kindness of a number of subscribers who have forwarded us the missing numbers of Vol. 2, which we advertised for, we are still enabled to furnish a very few of the 2d volume. The two volumes, 1st and 2d, are furnished at $4, bound.

If any of our friends are desirous of either the first alone, or the sett, we shall be extremely happy to receive their orders immediately. The sooner they are off our hands the better, for their influence, it is certain, is very limited while lying on our shelves. P.

INSTALLATION AT DANBURY.

On Wednesday of last week Br. Albert Case was ordained and installed pastor of the First Universalist Society in Danbury, Ct. A council was organized in the morning by appointing Z. Stevens Esq. Moderator, and Br. T. J. Sawyer, Clerk. The Council received a request from the said Society for the ordination and installation of Br. Case, accompanied by a recommendation to the same effect from the Committee on Letters of Fellowship and Ordination of the Connecticut State Convention; whereon it was resolved unanimously to comply with the request of the Society, and that the Council proceed immediately to the ordination.

The order of Services were as follows, 1. Voluntary by the Choir. 2. Reading of the Holy Scriptures by Br. S. C. Bulkley. 3. Hymn. 4. Prayer by Br. S. J. Hillyer. 5. Hymn. 6. Sermon by Br. T. J. Sawyer. 7. Ordaining Prayer by Br. S. Glover. 8. Charge and delivery of the Scriptures by Br. Wm. A. Stickney. 9. Right hand of fellowship, by Br. Hillyer. 10. Address to the Society by Br. Sawyer. 11. An Ode composed for the occasion. 12. Prayer by Br. Stickney. 13. Voluntary by the Choir. 14. Benediction by the Pastor.

The day was delightful, the audience large and respectable, and their attention to all the services highly pleasing.—Seldom have we been so much gratified as by the appearance of the congregation, their devout attention to the services, and the manifest interest which they generally took in the cause of the great salvation. Although the speakers were all young, with the exception of the venerable Br. Glover, who says of himself that he is in second *childhood*, there was a deep solemnity pervading not only their own bosoms, but the whole congregation, highly becoming the place and occasion. We hope the services of the day will exert a happy influence in extending truth and dissipating prejudice and error.

The following Ode, composed for the occasion by Z. Stevens, Esq. was sung at the close of the ordination services.

Holy Father, smile propitious
On thy waiting children here;
Animate us with thy presence,
Wake in us a filial fear.
Love supreme was manifested,
When the dear Redeemer came,
Bringing tidings of salvation,
Free, unbounded in thy name.

Rend the vail of superstition,
Bid the night of wo be sped,
Ope the morning of redemption
On the blind, the deaf, the dead.
Clothe our Pastor with salvation,
Grace and truth his lips employ;
Bless this Zion, her provision,
And her saints shall shout for joy.

Bind us, Lord, in perfect union,
Give us just and upright hearts,
Shield us by thy great pavilion,
Quench the wicked's firey darts.
Fill this temple with thy glory,
Wake in us a sacred flame,
Guide us while we bow before thee,
Calling on thy holy name.

Let its spire proclaim "*glad tidings*,"
Let its gates be peace and love,
While its audience in their spirit,
Blend the serpent with the dove.
Give the doubting light and knowledge,
Bring the wandering to thy fold,
Clothe them with thy heavenly graces,
Richer far than Opher's gold.

The choir, under the direction of Mr. Hurlburt, executed their interesting and delightful part of the services in a manner highly creditable to their taste and skill; and we devoutly pray that they may always "sing with the spirit and with the understanding also," to the joy of their own hearts, to the delight of others, and to the glory of God, and when their songs of praise on earth shall be ended, may they sing "the song of Moses and the Lamb in heaven."

A discourse was delivered in the afternoon by Br. Stickney, and another in the evening by Br. Sawyer, to very good and attentive audiences. During the services of the afternoon the children of Br. Hillyer were dedicated, in the usual manner among Universalists, to Almighty God, whose they are in truth.

We have reason to believe that the exercises of the day will not be immediately forgotten, and that the good seed there sown will yet bring forth fruit. The Society in Danbury has been doomed to meet with many discouragements, but it has struggled nobly, and has overcome them. We cannot but regard the prospects of the Society as flattering. It owns a very good house of worship pleasantly and centrally located; it now has a Pastor in whose ability and integrity we have the utmost confidence. True he is young and in some degree inexperienced, but we pray the great giver of every good to make him wise as the serpent and harmless as the dove—to lead him in the way he should go, and bless him and make him a successful minister of the divine word. May those of the contrary part have no evil thing to say of him. May he take heed to himself and to the doctrine, that both pastor and people may be blessed together. S.

[The writer of the following pieces desires to say, distinctly, that, in his judgment, they possess little, if any, poetical merit. The first was written in adaptation to the music of an ancient Welch dirge, entitled "Poor Mary Ann"—the latter was composed by request, and was sung to a favorite air from the Opera of "Fra Diavolo." The difficulty of the measure might be offered in extenuation of any defects in composition.]

A DIRGE.

Earth and time are darkly smitten,
With sad decay;
And on all things bright is written,
Passing away.
While in scenes of bliss delighting,
On the brightest, most inviting,
Still the hand of death is writing,
Passing away.

But the sighs of gloom and sadness,
Shall flee away;
For a world there is of gladness,
Free from decay.
He who made us will deliver,
And will crown us all forever,
With the blissful joys that never
Can flee away. A. C. T.

CHRIST IS LORD.

Above all height ascend,
The best loved Son of God behold;
On his head the crown of gold—
'Tis our best friend of old.
By heavenly hosts attended,
Rejected once, exalted now,
Angel bands before him bow—
A smile is on his brow.
Hearken! with joy our hearts are beating,
From heaven hear echo repeating,
CHRIST IS LORD.

The author of salvation,
Faith, hope and chaity combined,
Brightly show him to the mind,
The Savior of mankind.
O bend in adoration,
Humbly before his presence fall;
On his name sincerely call,
For he is Lord of all.
Hearken! with joy our hearts are beating,
From heaven hear echo repeating,
CHRIST IS LORD. A. C. T.

TEMPERANCE.

On the preceding page will be found an article from our correspondent "S. A. D." in reply to the "Vindication," by "A True Friend to her Sex," published in the Messenger some weeks since. It is gratifying to witness female talent and female influence actively engaged in the suppression of one of the most beastly practices that ever beset the path of man. The influence of woman in society is indeed great; and it is no less important to herself, than to man, that that influence should be "used to lead him (man) to all that is lovely and good;" and few, we trust, can so far prove recreant to their own happiness and well-being as to be neglectful in this particular. True, they may differ as to the policy of proceeding, as in the case of our two valued correspondents, yet we doubt not they would be equally zealous and active, *in attaining the same end*, though it were by different means.

We ourselves are not exactly prepared to go with "S. A. D." in her view of the importance of *written* pledges, to virtuous action, or formal associations of the kind alluded to, unless they can be freed from the proscriptive character which we fear too many of those now in existence have manifested, in various sections of our country. It is undeniable, we presume, that in many cases they have partaken strongly of a sectarian character, and in others have been applied as a kind of lash to force people into their requisitions, through fear of the loss of business, popularity, and even their actual livelihood. Now this is an advance in the Temperance Reform that we cannot approve of. Setting aside its manifest injustice, it can result in no lasting good. A constrained obedience can be of little service in any case. The heart, the heart, should be wholly given to every good word and work. And few who have arrived to years of maturity, need be certified of the fact, that mankind are more easily *persuaded* than *driven*. "We love him *because* he *first* loved us." So in morals. Convince a man that virtue is his only friend and source of happiness here below, and he will joyfully clasp her to his bosom, and make her his companion through every trouble and trial in this chequered scene of existence.

We cheerfully admit that it is the duty of all, male and female—Fathers as well as Mothers, Brothers as well as Sisters—to use every proper "means for crushing the hydra-headed monster" of intemperance. And we do not suppose serious evil in "putting names to temperance papers." But is this latter essential to success in temperance efforts? Is there not as much real good resulting to the cause from the efforts of those who are not thus pledged as from those who are? These are questions we believe worthy of consideration. We will not pretend to judge definitely on them, but we are apprehensive that mankind are liable to be cheated by *noisy profession* in the temperance cause, as well as in any other. We would give more for the moral influence of that pledge which is engraven upon the heart, and which is the result of reflection, and a thorough conviction of the judgment, than for all the *written* pledges that can be produced. We have little faith in the virtue, or perseverance, of that man who is influenced to obligate himself in this matter, merely because others have done it.

Universalists as a body it is true have formed few, if any, temperance societies, but have they been inactive? Has their influence been unfelt? Look at their moral character and standing, as a body. Will they suffer in comparison with their neighbors? Or rather will not the ranks of their opposers present the greatest proportion of intemperance? We *may* misjudge, but with present perceptions we should not fear the result of comparison, even through all the moral requirements. And where are we to look for the cause of this? Not surely to the fear of a future endless hell, now

yet to popular influence, for our denomination is far removed from both. It must, then, be looked for in a thorough conviction of the mind and judgment, that our own best happiness is based in virtue and temperance—temperance in all things. Convince the drunkard, or the "moderate" drinker, that his happiness depends on refraining from his cups, and if a *written* pledge will restrain him, he will refrain without. So with almost every vicious habit. Thoroughly convince us that *our happiness* requires its relinquishment, and we make the sacrifice at once.

We have been an immoderate lover of tobacco. We vainly flattered ourselves that it was essential to our health—our *teeth* required its use. And we have had many a lecture read us of its injurious tendency, but for a long time to no purpose. At length we became *convinced* that it was of no service to us, if not a *positive* injury. We broke friendship with the filthy thing at once. There was no difficulty about *resolution*, when the requisites of our own good were *plain* before us. While our judgment, however, was unconvinced of its utter uselessness, to say the least, the signing of ten thousand pledges could have had no effect, other than to make us a hypocrite before men; and when it WAS *convinced, we had no occasion for it.* And it is our present conviction that the same principle will hold good in general.

But we war not with temperance associations, or with written pledges, so far as they do not infringe upon the rights of ourselves, or others, in remaining *un-associated* until our judgements are convinced in the matter. We say, let each one labor in the good work as it seemeth meet to himself, so far as he does not lay a stumbling block in his brother's way. Let him who is inclined to associate, unite with any and all who are similarly disposed, but let them not proscribe him of a contrary mind. Rather let them each in their sphere, strive to do all the good they can; respecting each other's motives, so far as their conduct is marked by christian courtesy and kindness. And we are not at all concerned for the result. On these grounds we can most cheerfully unite with "S. A. D." in her appeal, "Brethren, think of these things"; and we would urge them, too, by every consideration—by their own interest and happiness, by their love of good order and the well being of society, to avoid the reproach of being behind any, orthodox or heterodox, in all consistent measures, in "the good and humane undertaking," of staying the evils of *intemperance*, of every character.

P.

MOST DISTRESSING!

We find in the last New-York Evangelist, the New School paper, a most dolorous article setting forth that the writer had spent a considerable time in one of the most prosperous villages of our state. It was a beautiful place, and has a population of 4000 souls, and bids fair to rival the young cities of Western N. Y. This place, too, possesses "immense *hydraulic privileges*," and were it not for the want of a little CASH, "it might become the centre of *business* to this whole region!"

And then, again, according to our writer, it is most "delightful to view its *external* evidences of *religious* prosperity," for "here are located a Theological Seminary, two Presbyterian, one Episcopal, one Methodist, one Baptist, churches"—(and might not the writer have added a *State's Prison*, too?) But———aye, and "thereby hangs a tale" too big almost for utterance——"I wish I could stop here," says he—so say we—would that this benevolent, this sympathizing writer, whose susceptible heart is overflowing with the very milk of human kindness, could have rested his labors of love here. But the truth *must* be known. The appalling annunciation *must* be made even should kingdoms pay the forfeit!

And what think you, kind reader, is the burden of this proclamation, which must needs be heralded by a minute *statistical* description of one of "most prosperous villages" of the west—its extensive and rapidly increasing *population*, its immense *hydraulic privileges*, and its most delightful "external evidences of *religious* prosperity"!! Why, if thou canst nerve thyself to the task, we will give it thee, in the writer's own language. Here it is.

'I am credibly informed that some months since the Baptists sold their old place of worship, a neat brick building situated near the centre of business, to an individual who it is well known wished to purchase it for the Universalists. It is now converted into a temple of Baalim!'

O the degeneracy of the times! Was there ever a more crying sin—a greater evidence of depravity? What, sell a church—one where the partial revengful character of God has been promulgated for time immemorial almost; where his deep damnation and wrath has been proclaimed in in one almost ceaseless strain upon the heads of its trembling occupants—sell, I say, such a house to *Universalists!* those monstrous enemies to all that is virtuous and good—[whose humble and heartfelt petitions to the Father of spirits, by the way, are ever designed to be graduated by the comprehensive injunction of our divine Master, "Thy will, O God, be done in earth, as it is done in heaven,"]—abominable! Yes, truly this would be strange; and we are not slow to admit, too, that the *uses* of the temple would be strangely diverse. For it might aptly be said, in process of time, that "from the same" *desk* "proceedeth both cursing blessing!"

Our good friend, however, should not be too sensitive, for he will be liable to heavy drafts upon it. We can point him to two very serious cases in this city. One, (the Orchard-st. Church,) built expressly for, and occupied sometime by a good old Dutch Reformed Society, but by the sad "degeneracy" of the times has fallen into the hands of the *wicked Universalists!* and is greeted, we presume, with a congregation, in point of numbers at least, to which it was ever before a perfect stranger. And the other case is that of the Third Society's house, in Sixth Avenue, which was formerly occupied by a good Presbyterian Society, but by the obstinate heresy of the day has shared the same fate as the Orchard-st. house. And we hear frequently of like misfortunes in various sections of the country. Sometimes, it is not the house alone, but whole congregations, that are sold over to these pestilent fellows—the Universalists.. Not, we trust, with the view of realizing a greater amount of *cash*, but in the sure prospect of realizing a more exceeding weight of joy and gladness in the glorious liberty of the gospel of Christ, than in the partial and contracted creeds of men.—The writer will do well, therefore, to be sparing of his sympathies on these occasions.

But this compassionate writer is not yet through his chapter of "horrible things committed in the land." The Methodists of the same place, he certifies us, have bargained away their chapel "to the Roman Catholics, and the latter are about to erect their idolatrous altar within it walls"!! Now we would not meddle at all with the war between Protestants and Catholics, but beg the privilege of just remarking in this connexion, that Partialism must be regarded the legitimate child of the Catholic Church; and, as Br. Williamson once remarked in substance, on a similar subject, ☞ *it does not appear well for a child to spite its parent!* We are apt to look upon that child as very naughty indeed, who will pout out its lips, and slap its mother in the face!!

The writer continues his lamentations in the most desponding strain:

'*Christian* churches, professing to live only for the worship and glory of the true God, and for the conversion and salvation of souls, aiding to introduce and build up Satan's kingdom and entail a lasting curse upon themselves, and their successors—and for what? Policy demanded the act, because perhaps a little better price could be had for the property. So doubtless it seemed to Judas'——

And then proceeds to show that *policy* induced Judas to sell his Lord. "His religion and his love of gain were opposed, the latter prevailed, and he sold his Lord for about *seventeen dollars*, and by the act received the deep withering curse of God. The same policy appears to have dictated these transfers to the Universalists and Papists"!! And of consequence, the same "deep withering curse of God" must follow them, that fell upon the unfortunate Judas. A charitable conclusion, truly, but probably as favorable as we have reason to expect from those who assume the prerogative of "dealing damnation round the land, on each they judge their foe."

But seriously, how much of the spirit of christianity, or indeed, how much is there of the *gentleman* in such reflections as this writer has made upon Universalists? How much is there wanting, but the *power*, to introduce at once a war of extermination commensurate with his spirit of illiberality?

Are we deemed severe in the notice we have taken of this article? Our apology will be found in part, in Prov. xxvi 5, and in part in our determined opposition to that species of conduct which can wrap itself in a *fastidious profession*, and from thence hurl its thunderbolts of wrath, and deal out, with no unsparing hand, the concentrated miseries of that eternal hell in which it glories, on all who do not prostrate themselves before its own idol, or who cannot view things through its own distempered medium. If there is any creature in the wide universe of God deserving of pity—or who is obnoxious to *severe rebuke*, it is the haughty, sanctimonious Pharisee, who is constantly saying in his conduct toward his fellow men, "God, I thank thee, that I am not as other men"!! About the only instances, (and these are not few in number,) of severe language and pointed rebuke which can be discovered in the history of the Savior of the world, will be found directed with no uncertain aim to the *over-righteous professor.* And surely we shall not be too severely censured for following his example herein, in some slight degree.—True, he was capable of a more unerring judgement than we, in our weakness, but of the correctness of our conclusions in the matter under consideration, we are willing to abide the judgement of our readers, and the candid of all classes.

P.

OHIO.

A letter from Br. N. Wadsworth, of Olmsted, Cayahoga co. Ohio, informs us that the good cause is steadily rising in that region. He says, "we have just held our Association, (the Western Reserve,) and were gratified with the presence of Br. N. Stacy, and a good time we have had. I have labored hard and struggled through much care and no little opposition." We doubt it not, brother, if thou art a true and humble minister of the gospel. It was so in former times. The Master received largely of this opposition, and why should the servant look for greater favor. Thou must expect persecution and reproach, in warring with "principalities and powers;" but for thy encouragement, put thy trust in the God of Jacob, and thou wilt come off more than conquerer through our Lord Jesus Christ. There is much to strengthen and incite thee onward. Truth is rapidly progressing. Our doctrines are becoming more and more understood, and of consequence, respected. Daily and almost hourly accessions are made to our ranks, of such as are willing to face a frowning world for the truth's sake; and why should we not rejoice and be glad even in the day of trial?

P.

NORWICH UNIVERSITY.

The following is the Board of Trustees for the Norwich University, which were appointed by the Convention at Norwich, and were omitted in our notice of its proceedings in our last.

Vermont—Hon. Samuel C. Crafts, Hon. Josiah Dana, E. B. Williston, Esq. Hon. J. H. Harris, Hon. D. P. Noyes, Hon. J. S. Pettibone, Hon. L. Edgerton, H. H. Winchester, Esq. Wm. Noble, Esq. Col. J. P. Miller, I. N. Cushman, Esq. Hon. S. H. Jennison.

Connecticut—Hon. N. Darling, Hon. J. Stowe,

Massachusetts—J. K. Frothingham, Esq. Hon. S. C. Allen, Geo. P. Hallet, Esq.

New-Hampshire—Hon. Isaac Hill, Phinehas Parkhurst, M. D., Hon. Joseph Healey, Hon. Elijah Miller, Hon. Caleb Keith, Hon. Benjamin Pierce, Hon. D. P. Down.

Rhode Island—Hon. James DeWolf.

PERSECUTION FOR OPINION'S SAKE.

The Trumpet of the 7th inst. contains a letter from a Mr. Charles P. Danforth, giving an account of the spirit of persecution manifested by the orthodox in Westfield, Mass. and through which *he had been turned out of employ!* After alluding to the interest excited and the engagement of Br. Charles Spear to preach there occasionally, and the general opposition, the letter proceeds:

As I had taken quite an active part in the cause of Universalism, and was bold to declare my sentiments, I was told by a certain gentleman (if that is the proper term) a *whip manufacturer*, whose early history I shall not recite, and in whose employ I was, that there had been a great deal said to him about employing a person who believed and propagated such a doctrine as I held: and that he had met a woman in the street, who told him that she could not let her children work for him, if he harbored a person who believed in, and proclaimed Universalism in his shop. He even said (whether he believed it or not, I do not know) that he did not know but that they would *mob* him if he tolerated such proceedings on his premises. If I did not stop my exertions in the cause, put away all my books and papers from the shop, he could

not employ me any longer. He said he was willing that I should enjoy my sentiments if I would keep them to myself.—(Astonishing liberality!) But as for having them propagated in his shop, he should not. I am not sure that the above are the exact words which he used, but I am confident that I have preserved the meaning.

Not wishing to comply with the conditions proposed; I immediately called for a settlement, and left my employer. Now I will appeal to the conscience of any one, if this is not persecution, for opinion's sake? Is it not the same spirit, (only not carried so far) which impelled John Calvin to put Michael Servetus to death, by burning him over a slow fire of green wood? Is it not the same spirit which urged on the Catholics to imprison and put to death thousands, on account of their religious opinions? Every unprejudiced mind must answer YES! What had I done that I deserved such treatment? Had I abused any one? did I prove to be an unjust or unfaithful servant? was there any thing brought against my moral character? No! there were no such charges brought against me. All that I was persecuted and condemned for, was, that I was a UNIVERSALIST," and believed, that "the Lord would not cast off forever," Lam. iii, 31, and for using my exertions for propagating this doctrine. But I have some consolation to think that I am not alone. St. Paul was persecuted for the same reason. He says he both labored and suffered reproach, because he trusted in the living God who is the Saviour of (not a part, but) *all men;* especially of those who believe. His persecutors too, were believers in the doctrine of endless misery, and were actuated by the same persecuting spirit which those of the like faith cherish now. But may the time come, when they will be delivered from that spirit, and from the doctrine from which the spirit arises, and which subjects its believers to tormenting fears and bondage all their lifetime.

To the friends of the cause of God's impartial grace in Westfield, I would say, go on! persevere; notwithstanding the opposition which you may meet with. You may be called infidels! but you know the charge is false, and made through ignorance of your views in regard to the character of God. Are you despised and reviled for your opinions, by the self-righteous people of the age in which you live? So was Christ and the apostles by the same sort of people in the age in which they lived. But learn, my friends, to bear it with meekness, and go on in the glorious work of delivering the people from error, and bringing them to that peace which passeth all understanding; "for great is the truth, and must prevail."

CHARLES P. DANFORTH.

PLEASURES OF LIBERTY.

Under this head Br. Drew, of the Maine Christian Intelligencer, has the following observations, in introduction of the extract of a letter we recently published from Br. M'Laurin, expressive of the pleasure he enjoyed at the Branchville Conference.

We have always noticed that whenever the faith of a limitarian becomes increased, whereby it is made to correspond with hope and charity, he does indeed feel as if he had become a new creature—like a bird long confined in a loathsome cage, let out into the enjoyment of a free and pure light. We have a case now before us in the Rev. James M'Laurin, of Haverstraw, N. Y. who was until lately a Methodist clergyman, but who now rejoices in a hearty belief of the whole truth. In May last, shortly after his conversion, he attended a Universalist Conference in Branchville. There were but a few ministering brethren present, and we are not aware that the season was any more refreshing than Universalist meetings usually are; but it being the first time that this new brother had met with Universalists, and beholding the liberty and joy they possessed, he was spiritually fed on the occasion, to the peace of his soul.

Original.

BRIEF DIALOGUES---No. 5.

P. Well, Mr. Universalist, even allowing your doctrine true, I think it is not good policy to disseminate the sentiment in the world; you had better keep it to yourself, and say nothing about it.

U. Yes; that is the last resort of our enemies; when they are foiled in their efforts to overthrow our doctrine by argument, misrepresentation and abuse, they would then cajole us into silence by the cry of policy, policy! And I lament to say, too many believers in our joy-giving faith have been choked into silence by this seductive snare of their wily opposers; and then, like skulking cowards, they have retreated frem the field, and 'hid the light' they should have held up and defended 'unto death,'

P. But I am sure all will be well, if your doctrine is true, why need you concern yourself about others?

U. I am sure all is not well, if our doctrine be true. It is not well to preach and believe Partialism, if our doctrine is true; it is not well to have so much partizan hate in our world; it is not well to have so many driven to melancholy, despair, insanity and suicide; it is not well to have so many frantic fanatics employed in disturbing the quiet of neighborhoods, and inducing family contentions, if our doctrine be true; and many other things are so far from being *well*, that they are very *ill*. But our doctrine, being true, is the very thing to heal and prevent all these flagrant evils. But if I were to judge you by the principles you seem to act upon, I should call you a real son of Balak.

P. How so—wherein do I resemble him?

U. You know he wanted Balaam to curse Israel, and when he found that Balaam could not and would not *curse* Israel, he addressed him as follows: "Neither *curse* them at all, nor *bless* them at all." Numb. xxiii, 25. Now you wish us to unite with you in preaching the curse of endless misery; and when you find we cannot curse whom God hath blessed, but continue to teach that God hath promised to bless all nations, in the seed of Abraham, you then cry, peace; be still; say nothing about it.

P. Well, I do not think it is good policy to promulgate that doctrine.

U. No doubt Balak thought it was very bad *policy* to bless Israel, but Israel was blessed; and I can assure you, that all nations, families and kindreds of the earth, shall be blessed in Christ; for the Lord hath spoken it; your schemes of 'subtle policy' to the contrary, notwithstanding. S. W. F.

Philadelphia, June, 1834.

THE BEGINNING AND THE END.

It is a source of satisfaction to the contemplative christian to notice the *beginning* and the *end* of his Bible. What is the first verse? "In the beginning God created the heavens and the earth." What is the last verse? "The grace of our Lord Jesus Christ be with you all, Amen." At the commencement, the Bible announces God as the *Creator* of all, and at the close as the *Blesser* of all! He who created, created only to bless.—*Trumpet.*

Does one of our esteemed fellow laborers "to the east," deem it right to appropriate article after article to his columns, from other papers, without credit? A recent number of his contained *two* articles from the Messenger, and the succeeding week's paper, still another, without any acknowledgment of their source. We hold it a good and substantial rule—*if an article is worth copying, it is worth a credit.*

CLINTON LIBERAL INSTITUTE.

A letter from Br. S. R. Smith, states that this Institute "is now prospering, far beyond any former example." We rejoice to hear it, and trust that it will not be long ere we see it placed on a firm and immoveable basis. We had neglected to say, that a Law Professorship is now established in the Institute, and that Ebenezer Griffin, Esq. has been elected Professor, and Wm. M. Allen, Esq. Assistant Professor.

We are glad to hear that Br. S. is regaining his health. Our paper will be cheerfully furnished the Association in the Institue, as he desires. The other subject of his letter will be attended to immediately. P.

BEING CONSCIENTIOUS.

A short but *comprehensive* article, under the above head, will be found on our fourth page. Reader, just turn to it, and then figure to yourself the commotion in limitarian churches, were the example of "Mr. B." strictly followed by every one similarly situated. Did men generally practice the *conscientiousness* of Mr. B. we should have at this moment in the city of New-York far nearer *twenty* Universalist Churches than *three*. P.

ANOTHER LABORER.

We understand that the Committee of Fellowship, &c. of the Connecticut State Convention, gave Br. Salmon C. Bulkley a Letter of Fellowship last week at Danbury. Br. Bulkley has for some time past been engaged with very good success in preaching the word. We think him possessed of good talents and an unblemished moral character, and hope he will prove an able minister of the New Testament. S.

STILL ANOTHER.

The Christian Pilot announces that a person by the name of Wm. C. Hanscom, who has been studying with Br. T. F. King, at Portsmouth, N. H. has commenced preaching the doctrine of universal grace.

A letter from Br. N. Stacy to the Magazine and Advocate, states that a church has been recently organized in Columbus, Erie Co. Pa. of twenty members. The cause, he says, is doing well in Erie.

To Correspondents.

"C. F. L. F." in our next.

"A. M." is received, and will appear in our next.

If "Probationer" will turn to No. 7 of our present volume, (Dec. 14,) he will find the article *entire* from which his extract is taken. If he desires to be dealt with frankly, let him set the example, and come to us as any well disposed Inquirer would. If he is *ashamed* of his name, we are under little obligation to pay any attention to his request.

Married,

In New-York, May 25, by Rev. C. F. Le Fevre, Mr. GEORGE W. TAGGART to Miss ALETTA LOTT, both of N. Y.

Religious Notices.

Br. Sawyer will preach in North Salem, morning, afternoon and evening on the last Sunday of the present month, on exchange with Br. Hillyer, who will supply his desk.

He will also preach at Sing Sing on Monday evening tollowing, June 30th, at such place and hour as the friends may appoint.

Br. F. Langworthy will preach at Annsville on Sunday 22d inst. (to morrow.)

Br. S. C. Bulkley will preach to-morrow, Sunday 22d, at Croton Landing, in the morning, and at Sing Sing in the afternoon and evening of the same day; at New Canaan, Ct. Sunday the 29th inst. and at Huntington, L. I. the first Sunday in July.

Br. C. F. LeFevre will preach in Monticello, Sul. Co. on Tuesday evening July 1st, and the two or three evenings succeeding, in such places in the vicinity as the friends may appoint.

Br. Hillyer will preach in Longridge, fourth Sunday in June; and at Deanville in the evening; at Annsville the first Sunday in July in the morning, at Croton Landing in the afternoon at 3 o'clock, and at Sing Sing in the evening.

Br. M'Laurin will preach in Branchville, Sunday June 22d; in Centreville, N. Y. Sunday, June 29th—and in Monroe, Sunday, July 6th. The friends in these places will please make arrangements as to time and place. GEO. ROGERS.

The following lines were composed, it is believed, by Elhanan Winchester—but of this I am not certain. The air —"Farewell, ye green fields"—is quite a favorite with Br. Jacob Myers; and many of the brethren and sisters will remember the pleasure they enjoyed in hearing him sing thereto the words of "Joseph and his brethren."

A. C. T.

JOSEPH AND HIS BRETHREN.

When Joseph his brethren beheld,
Afflicted and trembling with fear,
His heart with compassion was filled,
From weeping he could not forbear.
At first his behaviour was rough,
To bring their past sins to their mind,
But when they were humbled enough,
He hasted to show himself kind.

How little they thought it was he,
Whom they had ill treated and sold;
How great their confusion must be,
As soon as his name he had told!
I'm Joseph your Brother, he said,
And still to my heart you are dear;
You sold me and thought I was dead,
But God for your sakes sent me here.

Though greatly distressed before,
When charged with purloining the cup;
They now were confounded much more,
Not one of them durst to look up.
Can Joseph whom we would have slain,
Forgive us the evil we did?
And will he our household maintain?
O! this is a Brother indeed!

Thus drawn by my conscience I came,
And laden with guilt, to the Lord,
Surrounded with terror and shame,
Unable to utter a word.
At first he looked stern and severe
What anguish then pierced my heart
Expecting each moment to hear,
The sentence, "thou cursed, depart."

But O! what surprise when he spoke,
While tenderness beamed in his face;
My heart then to pieces was broke,
O'erwhelm'd and confounded with grace!
Poor sinner, I know thee full well,
By thee I was sold and was slain;
I died to redeem thee from hell,
And raise thee in glory to reign.

Go publish to sinners around,
That they may be willing to come;
The mercy which now thou hast found,
And tell them that yet there is room.
O! Sinners, the message obey,
No more vain excuses pretend;
But come without further delay,
To Jesus, your Brother and Friend.

OUR COUNTRY.

[The following extract is from an article in the June No. of the Knickerbocker Magazine, entitled "A Peep at Washington—a leaf from the Journal of an American Tourist." The writer is conducted into the gallery of the hall of Representatives, and the allusion near the close of the extract is to the members of Congress in session. What American can read the extract without an honest pride in the glowing picture presented of his country.]

* * * * * * What a country is this of ours? How wide in extent—how rich in production—how various in beauty! I have asked in my travels, for the West, in the streets of the queen of the west—a fairy city, which but as yesterday was a wilderness. They smiled at my inquiry, and said it was among the 'stoosiers' of Indiana, or 'the suckers' of Illinois. Then I journeyed long. I crossed great rivers and broad praries, and again I asked for the west. They said it was in Missouri. I arrived at its capitol. They complained that they were 'too far down east.' 'But go,' they said, 'if you would see the west, days and days, and hundreds and hundreds of miles up the Missouri—farther than from us to New-England, and beyond the rocky mountains, and among the Snake Indians of the Oregon, and you may find it there.' It was the work of a dozen years to find the west, and I turned about in despair. Indeed, I have found no bounds to my country. I have searched for them for months, in almost every clime—under the torrid sun of Louisiana, the land of the orange and the olive, and beneath the cold sky of Maine. I have seen the rice-planter gathering rich treasures from a bountiful soil, and the fisherman anchoring his little bark on the rocky island, dropping his hook as carefully as if the ocean were full of pearls, and not of—mackerel. I have seen the millman, sawing wood in all variety of forms, on the farthest soil of New-England; and I have beheld the same wood floating down the Savannah, or the beautiful Alabama, in the strangest metamorphoses: it may be, in a clock, regularly ticking off the time, or in a pail; perchance, in a button; and for aught I know, in a tasteless ham, or an unfragrant nutmeg! I have never been off the soil of my own country; and yet I have seen the sun go down, a ball of fire, without a moment's twilight, flinging over rich, alluvial lands—blooming with magnolias and orange-trees—a robe of gold—and again I have stood upon the bare rocks of colder climes, and when the trees were pinched by the early frost, I have marked the same vanishing rays reflected from the leaves, as if a thousand birds of paradise were resting in the branches: and when the clouds, streaming with red, and purple, and blue, tinged and tipped by the pencil of beauty—were floating afar, like rainbows in motion, as if broken from their confinement, now mingling and interlacing their dyes, and glittering arches, and anon sprinkled over, and mellowing the whole heaven—then I have fancied that I was indeed in a fairy land, where the very forests danced in golden robes, responding to the setting sun, as the statue of the fabled Memnon gave forth its welcoming notes, as the rays of the morning played upon its summit. I have been where the dog-star rages, scattering pestilence in its train; where the long moss hangs from the trees; where the pale faces and sad countenances give admonition, that this is the region of death. I have stood by the wide prairie, and beheld the green billows rise and fall, and the undulations, chequered with sunlight and shadow, chasing one after the other, afar over the wide expanse. And I have gone amid the storms of winter, over the high hill, upon the loud-cracking crust, amid the music of the merry sleigh-bells. And here are the representatives from all these regions—here is one grand council—all speaking one language—all impelled by one law! Oh, my country, my country! If our destiny be always linked as one—if the same flag, with its glorious stars and stripes, is always the flag of our union—never unfurled or defended but by freemen—then poetry and prophecy, stretching to their utmost, cannot pre-announce that destiny!

UNIVERSAL PEACE.

[The following is the concluding paragraph of an article on "Peace Societies," by Rev Timothy Flint. It is from the same Magazine, (the Knickerbocker,) as the preceding article.]

"What would be the result and effect of a universal peace? So many millions of blessings crowd upon my thoughts, such immense and inconceivable blessings to human nature, that I can neither name nor group them. The very word fills all my conceptions with images of whatever is beautiful and happy in the moral universe. It raises me to that undisturbed throne, where the Eternal dwells in everlasting peace, which nothing can mar or annoy. It embodies to me beautiful conceptions of angels, over whose unruffled placidity anger and revenge have never come. It places before me the eternal harmony of the universe, where nothing is out of the concord but man. It brings before me the million mighty movements, wheel within wheel, system within system, in which, from the dawn of time, there has been no jar, forever sounding in the intellectual ear the music of the spheres. Spurning the dissonant harmony which almost the whole race of ancient bards have swept from themes of war and blood, poets shall sing the eternal harmony of Providence, the repose of the revengeful passions in the heart of man, and the splendour and glory of the rainbow of peace, spanning the wide heaven of God's moral kingdom! They shall take up the angel's song, 'glory to God in the highest, and on earth peace, and good-will towards men?'"

Some well meaning Christians tremble for their salvation, because they have never gone through that valley of tears and of sorrow, which they have been taught to consider as an ordeal that must be passed through, before they arrive at regeneration: to satisfy such minds, it may be observed, that the slightest sorrow for sin is sufficient if it produce amendment, and that the greatest is insufficient, if it do not. Therefore, by their own fruits let them prove themselves: for some soils will take the good seed, without being watered by tears, or harrowed up by affliction.—*Lacon.*

PROPOSALS

For publishing in Montgomery, Alabama, a new Religious Journal to be entitled

THE SOUTHERN EVANGELIST.

The SOUTHERN EVANGELIST will be published monthly on a royal sheet, octavo form, (making a volume in the year of near 200 large pages,) at $1 per annum in advance, or $1 50 at the end of the year. The right is reserved of publishing semi-monthly, if the patronage will justify it, at a corresponding increase in price. The usual discount allowed to agents.—Letters (post paid) to be addressed to

L. F. W. ANDREWS, Montgomery, Ala.

April, 1834.

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